be no corporeal Deity after this maftner. No man can devise any other notion of substance, than that it is a thing extended, existing without the mind, not imaginary, but real and solid magnitude; for, whatsoever is not extended, is no where and nothing. So that *res extensa* is the only substance, the solid basis and *substratum* of all. Now this is the very self-same thing with body; for avnruTrm, or resistance, seems to be a necessary consequence and result from extension, and they that think otherwise can shew no reason why bodies may not also penetrate one another, as some Corporeaiists think .they do; from whence it is inferred, that body or matter is the only substance of all things. And whatsoever else is in the world, that is, all the differences of bodies, are nothing but several accidents and modifications of this extended substance, body, or matter. Which accidents, though they may be sometimes called by the names of real qualities and forms, and though there be different apprehensions concerning them amongst philosophers, yet generally they agree in this, that there are these two properties belonging to them ; first, that none of them can subsist alone by themselves, without extended substance or matter, as the basis and support of them; and, secondly, that they may be all destroyed without the destruction of any substance. Now, as blackness and whiteness, heat and cold, so likewise life> sense, and understanding, are such accidents, modifications, or qualities of body, that can neither exist by themselves, and may be destroyed without the destruction of any substance or matter. For if the parts of the body of any living animal be

disunited and separated